

England Church of. R.
THE
PRINCIPLES
OF
Holy Christian Religion: CP

OR,
The *Catechism* of the Church
of *England* Paraphrased;
The Objections against it answered.
With short Prayers for the Morning
and Evening annexed.

By RICH. SHERLOCK, D. D.
Rector of *Winwick* in *Lancashire*.
The fifth Edition.

*Let us hold fast the profession of our faith
without wavering, Heb. 10. 23.*

L O N D O N,
Printed for R. Royston, Bookseller to his
most Sacred MAJESTY, 1662.

3505. b. 55.

THE
CATECHISM
OF THE
Church of England
Paraphrased.

A



Perlegi Libellum hunc cui titulus ,
The Principles of Holy Christi-
an Religion, or, The Catechism
of the Church of England para-
phrased, *in quo nihil reperio quo mi-*
nus cum utilitate publicâ jam denuo
imprimatur



ROBERTUS PORY S. T. P.
Reverendissimo in Christo
Patri ac Domino, Domino
Archiepiscopo Cantuar. Sa-
cellanus Domesticus.

Maii 29. 1661.



England Church of. *R.*
THE
PRINCIPLES
OF
Holy Christian Religion:
OR,
The *Catechism* of the Church
of *England* Paraphrased;
The Objections against it answered.
With short Prayers for the Morning
and Evening annexed.

By RICH. SHERLOCK, D. D.
Rector of *Winwick* in *Lancashire*.
The fifth Edition.

*Let us bold fast the profession of our faith
Without wavering, Heb. 10. 23.*

L O N D O N,
Printed for R. Royston, Bookseller to his
most Sacred MAJESTY, 1661.



The Preface.

Touching the *necessity of Catechising: the authority, usefulness, and General Heads of our Church-Catechism.*

AS all tender-conscienc'd men do sadly lament the manifold Sects, divisions, and various opinions in Religion amongst us: so all wise and prudent persons do withall consider and observe the causes thereof; that such disorders and confusions may be remedied and prevented, And the greatest cause of so much giddiness in the mindes of men, why so many waver like a wave of the Sea, driven to Jam. 1 6. and fro with every winde of Doctrine, and tossed, is for want of a good bottome or sure foundation to stand upon; which consists in being well Catechiz'd, or thoughtly instructed in the principles of the holy and true Religion.

There is no want of Preaching or Hearing Sermons, nor can this be the source and original of so much inconstancy in Religion,

The Preface.

ligion, (it may be the cause of ignorance, but not of error) since we see by experience that the most fickle and giddy people are commonly the most eager hearers of many Sermons and several Preachers: and what's the reason, but that such Sermons as men ordinarily hear, being not first well Catechized, render their mindes like a ship without ballast which cannot keep a steady course, but tosses, rolls and tumbles, and is by every gust of winde overthrowne?

For Preaching without Catechizing first, is as if a man should goe about to build a house without a foundation, which can prove no other but some Castle in the air; or as if we should think to be perfect men, and never pass through the state of infancy and youth; or as if suck-
1 Cor. 3. 2. ing Infants instead of milk should feed up-
Heb. 5. 12, on strong flesh, and this too often raw, and
13. indigested also.

Hence it comes to pass that there are so many, 1. upon whom that Prophecy of Isai-
Mat. 13. 14. ah is fulfilled, By hearing ye shall hear
and not understand, and by seeing ye shall
see and not perceive: and that of S. Paul
2 Tim. 3. 7. also, Ever learning, and never able to
come to the knowledge of the Truth.

Hence

The Preface.

Hence 2. so many become wise in their Pro. 26. 12.
 own conceits, who really are but fools in
 the knowledge of saving truth, who wax Rom. 1. 21,
 vain in their imaginations, and their fool- 22.
 ish hearts are darkned, through the glim-
 merings of conceited knowledge; who will
 take upon them to talk of this and that
 point of Religion, argue against such and
 such doctrines and practices of the Church,
 Desiring to be teachers of the Law, and 1 Tim. 1. 7.
 yet understand nothing of what they say,
 or whereof they affirm.

*Hence 3. it is, that the holy word of
 God, which is in it self, rightly understood,
 the pure fountain of truth, is made by ma-
 ny uncatechized, unprincipled men, the
 very sink of errors, being misinterpreted
 and mis-applied to the maintenance of false
 opinions, and even Doctrines of Devils.*

*Whereas undoubtedly, were there a sure
 foundation laid in the true and thorough
 understanding of the Principles of Christi-
 anity, there could not be possibly either so
 much ignorance and blindness besotting
 the mindes of men, so much giddiness and
 wavering in Religion, or so much abuse
 and wresting of holy Scriptures to the ruine
 of souls: for holding fast the foundation,
 the minde of man, like a house built up- Mat. 7. 24.*

The Preface.

on a rock, *stands firm against the shock of*
Ephes. 4. 14 every temptation, and is not tossed to and
fro with every winde of doctrine by the
sleight of men, and cunning craftines,
whereby they lye in wait to deceive.

For the practice therefore of this duty of
Catechising, we have many both com-
mands and examples in holy Scripture :
see, amongst many others, Gen. 18. 19.
Deut. 6. 6, 7. Psal. 34. 11. and Psal. 78.
from the 1. to the 8. vers. Prov. 22. 6.
2 Tim. 3. 14, 15.

Scēt. 2. *The great necessity and usefulness of be-*
ing well Catechised being thus apparent,
and by all wise and knowing men conside-
red, hath occasioned the penning and prin-
ting of several Catechisms; many of which
though they may be good in themselves,
and usefull in their kinde, yet none of them
are to be ranked with, or to be esteemed of
equal authority and usefulness with our
Church-Catechism : because,

1. *'Tis not of private, but publick au-*
thority, and consequently to be preferred
before all others, as much as the Laws and
Statutes of a National Council before
the conceptions and dictates of private
persons.

Ephes. 4. 13 2. *For the maintenance of unity in the*
Faith,

The Preface.

Faith, 'tis necessary that there should be one common form of sound words, which all ^{2 Tim. 1. 3.} should hold fast, and stick close unto; that as we are all members of one Church, (or should be so at least-wise) so we should all stand upon one ground, be built upon one foundation, and steer our course towards the land of Promise in one and the same bottom.

3. There is no other Catechism can be more exact and compleat, more beneficial and usefull, then this of our Church, which will appear by considering the order and general heads thereof.

And first, to prevent the general Objection which is made both against this and all other Catechisms; 'Tis confessed, That the holy Word of God, or the inspired writings of the Prophets and Apostles, are the ground and foundation all holy and true Religion is built upon: Ephes. 2. 20. We are built upon the foundation of the Prophets and Apostles, &c. Sect. 3.

But because the holy Scriptures are both spacious and difficult, containing many things, some more, some less necessary to salvation, and both these intermixedly and diversly delivered, here and there resperfed in several books and chapters, and expressed

The Preface.

sed both by way of command and counsel, of exhortation and admonition, of promise and threatning, of history and example, under many Metaphors, Types and Allegories, which render them both hard to be understood aright, and as hard to be rightly distinguished and reduced to their several heads, for the more clear understanding and firm memory thereof; therefore it seemed good to the wisdom of the ancient Fathers of the Church to reduce the pith, summe and marrow of all saving Doctrine contained in the Scriptures under so many several waies of expression, to four several heads, viz. 1. The Apostles Creed, 2. the Ten Commandements, 3. the Lords Prayer, 4. the Doctrine of the Sacraments. To one of which four general heads, all that the whole Book of God contains absolutely necessary to salvation is reducible. For,

1. All that we are bound to believe, in general and in the gross, is summ'd up in twelve Articles by the Apostles or Apostolical men, and is commonly known by the name of The Apostles Creed; and that's the object of our Faith, and a little breviary or summe of the Gospel.

2. All that we are bound to practise and obey

The Preface.

obey is enjoined in the 10. Commandments ; and that's the Rule of our Life, and the Epitome of the Law.

And these are the two parts of holy Religion, Faith and Obedience : Faith, which the Gospel requires ; and Obedience, which the Law exacts : which Obedience is also called Charity or Love ; for Love is the fulfilling of the Law : therefore S. Paul reduceth all Religion to Faith and Love, Rō. 13. 10. Gal. 5. 6. 2 Tim. 1. 13.

But because we can neither believe nor doe any thing as we ought, without the Divine grace assisting us thereunto ; therefore God hath ordained and commanded unto us the use of Prayer and of the Sacraments, as the means and conveyances of his Graces into our souls, to enable us both to believe in him, & also to love & obey him in a manner holy and acceptable unto him. Phil. 2. 13.

3. Therefore the next general head of Catechism is the Lords Prayer, as the summe, pattern and perfection of all Prayer and Devotion.

4. And the fourth and last head is, the Doctrine and use of the Sacraments : the ground and reason whereof is briefly this ; All those things which concern the good of our souls, are, according to the nature of the

The Preface.

the soul, spiritual, divine and invisible, and so are not easily conceived by our frail understandings, which apprehend not but by organs of sense; therefore God hath been pleased mercifully to ordain certain outward visible elements to signifie & seal his inward invisible graces unto our souls, and to be pledges to assure us thereof: and these are Baptism and the Lords Supper.

And upon these four general heads all the severall questions in the Catechism besides do depend; either 1. By way of introduction, shewing when, by whom, after what manner, and by what means we became Christian; with the great benefits and general duties of Christianity, and our obligation hereunto by solemn vow and promise when we were Baptized: Or 2. for the connecting and joyning of these generals together by a fit method for memories sake: Or 3. for the more clear and full understanding of each of them; as will further appear in the severall Questions and Answers ensuing.

Open mine eyes, O Lord, and enlighten my minde, that I may both see & rightly understand the wondrous things of thy Law, and carefully frame my heart & all the actions of my life thereafter, through Jesus Christ our Lord, Amen.



Those Passages which are excepted
against and answered in the Postscript
of the Paraphrase are thus noted *.

Master.



What is your name ?

*

Scholar.

W. or W.

Master.

Who gave you this name ?

*

Scholar.

My Godfathers and Godmothers in my
Baptism, wherein I was made a member
of Christ, the Child of God, and an Inheri- *
tor of the Kingdom of Heaven.

Master.

What did your Godfathers and Godmo- *
thers then say to you ?

Scholar.

They did promise and vow three things
in my name :

First, that I should forsake the Devil
and all his works, the Pomps and Vanities
of this wicked World, and all the Unlawful
lusts of the flesh.

Secondly,

The Catechism.

Secondly, that I should believe all the Articles of the Christian Faith.

And thirdly, that I should keep Gods holy will and Commandements, and walk in the same all the days of my life.

Master.

Dost thou not think that thou art bound to believe and to doe as they have promised for thee?

Scholar.

Yes verily: and by Gods help so I will. And I heartily thank our heavenly Father that he hath called me to this State of salvation through Jesus Christ our Saviour. And I pray God to give me his grace, that I may continue in the same unto my lifes end.

Master.

Rehearse the Articles of thy Belief.

Scholar.

I Believe in God the Father Almighty, maker of heaven and earth: And in Jesus Christ his only Son our Lord, which was conceived by the holy Ghost, boyn of the Virgin Mary, suffered under Pontius Pilate; was crucified, dead and buried: He descended into hell: The third day He rose again from the dead: He ascended into heaven, and sitteth at the right hand of God the Father Almighty: From thence he shall come

come to judge the quick and the dead. I be-
lieve in the holy Ghost: The holy Catho-
lick Church: The Communion of Saints;
The forgiveness of sins: The resurrection
of the body: and the life everlasting. Amen.

Master.

What dost thou chiefly learn in these
Articles of thy Belief?

Scholar.

First, I learn to believe in God the Fa-
ther, who hath made me, and all the world:
Secondly, in God the Son, who hath re- *
deemed me, and all mankind: Thirdly, in
God the holy Ghost, who sanctifieth me, and
all the elect people of God.

Master.

You said that your Godfathers and God-
mothers did promise for you, that you should
keep Gods Commandements: Tell me how
many there be.

Scholar.

Ten.

Master.

Which be they?

Scholar.

The same which God spake in the x.
Chapter of Exodus, saying, I am the
Lord thy God, which have brought thee out
of the Land of Egypt, out of the house of
Bondage. I. Thou

i. Thou shalt have none other Gods but me.

Lord, have mercy upon us, and incline our hearts to keep this Law.

ii. Thou shalt not make to thy self any graven Image, noz the likeness of any thing that is in heaven above, or in the earth beneath, or in the water under the earth: Thou shalt not bow down to them noz worship them: For I the Lord thy God am a jealous God, and visit the sins of the Fathers upon the Children, unto the third and fourth generation of them that hate me, and shew mercy unto thousands in them that love me and keep my Commandements.

Lord, have mercy upon us, &c.

iii. Thou shalt not take the name of the Lord thy God in vain: For the Lord will not hold him guiltless that taketh his Name in vain.

Lord, have mercy upon us, &c.

iiii. Remember that thou keep holy the Sabbath day. Six daies shalt thou labour and doe all that thou hast to doe, but the seventh day is the Sabbath of the Lord thy God: In it thou shalt doe no manner of work, thou, & thy Son, and thy Daughter, thy man-servant and thy maid-servant, thy cattel, and the Bringer that is within thy gates. For in
six

Six days the Lord made Heaven and earth, the sea and all that in them is, and rested the seventh day : Wherefore the Lord blessed the Sabbath day and hallowed it.

Lord, have mercy upon us, &c.

v. Honour thy father and thy mother, that thy days may be long in the land which the Lord thy God giveth thee.

Lord, have mercy upon us, &c.

vi. Thou shalt doe no murther.

Lord, have mercy upon us, &c.

vii. Thou shalt not commit adultery.

Lord, have mercy upon us, &c.

viii. Thou shalt not steal.

Lord, have mercy upon us, &c.

ix. Thou shalt not bear false witness against thy neighbour.

Lord, have mercy upon us, &c.

x. Thou shalt not covet thy neighbours house, thou shalt not covet thy neighbours wife, nor his servant, nor his maid, nor his ox, nor his ass, nor any thing that is his.

Lord, have mercy upon us, and write all these thy Laws in our hearts, we beseech thee.

Master. What dost thou chiefly learn by these Commandements ?

Scholar.

I learn two things ; My duty towards God, and my duty towards my Neighbour.

B

Master.

Master.

What is thy duty towards God ?

Scholar.

* My duty towards God is, To believe in him, to fear him, and to love him with all my heart, with all my minde, with all my soul, and with all my strength: To worſhip him, To giue him thanks, To put my whole trust in him, To call upon him, To honour his holy Name and his Word, and to ſerue him truly all the days of my life.

Master.

What is thy duty towards thy Neighbour ?

Scholar.

My duty towards my Neighbour is, to love him as my ſelf, and to doe to all men as I would they ſhould doe unto me: To love, honour and ſuccour my father and mother: To honour and obey the King and his Miniſters: To ſubmit my ſelf to all my Governours, Teachers, ſpiritual Paſtors and Paſters: To order my ſelf lowly and reverently to all my betters: To hurt no body by word or deed: To be true and juſt in all my dealings: To bear no malice nor hatred in my heart: To keep my hands from picking and ſtealing, and my tongue from evil ſpeaking, lying and ſlandering: To keep my body in temperance, ſoberneſs and chaſtity: Pot

Not to covet nor desire other mens goods ;
but to learn & labour truly to get mine own
living, & to doe my duty in that state of life
unto the which it shal please God to call me.

Master.

My good Childe, know this, that thou art
not able to doe these things of thy self, nor
to walk in the Commandements of God,
and to serve him, without his special grace,
which thou must learn at all times to call
for by diligent prayer.

Let me hear therefore if thou canst say
the Lords prayer.

Scholar.

Our Father which art in Heaven, Hal-
lowed be thy Name : Thy Kingdome
come : Thy will be done in earth as it is in
Heaven : Give us this day our daily bread :
And forgive us our trespasses as we forgive
them that trespass against us : And lead us
not into temptation, but deliver us from
evil. For thine is the Kingdome, the Power
and the Glorie, for ever and ever, Amen.

Master.

What desirest thou of God in this prayer?

Scholar.

I desire my Lord God, our heavenly Fa-
ther, who is the giver of all goodness, to send
his Grace unto me and to all people, that we

¶

may

The Catechism.

may worship him, serbe him and obey him, as we ought to doe. And I pray unto God, that he will send us all things that be needfull both for our souls and bodies : and that he will be mercifull unto us, and forgiue us our sins : and that it will please him to save and defend us from all dangers ghostly and bodily : and that he will keepe us from all sin and wickedness, and from our ghostly enemy, and from everlasting death. And this I trust he will doe of his mercy and goodness, through our Lord Iesus Christ : And therefore I say Amen, So be it.

Master.

How many Sacraments hath Christ ordained in his Church ?

Scholar.

* Two only, as generally necessary to salvation : that is to say, Baptism, and the Supper of the Lord.

Master.

What meanest thou by this word Sacrament ?

Scholar.

I mean an outward and visible sign of an inward and spiritual grace given unto us, ordained by Christ himself, as a means whereby we receive the same, and as a pledge to assure us thereof.

Master.

The Catechism.

9

Master.

How many parts be there in a Sacrament ?

Scholar.

Two : the outward visible sign, and the inward spiritual grace.

Master.

What is the outward visible sign or form in Baptism ?

Scholar.

Water, wherein the person baptised is dipped or sprinkled with it, In the name of the Father, and of the Son, and of the Holy Ghost.

Master.

What is the inward and spiritual grace ?

Scholar.

A death unto sin, and a new birth unto righteousness : For being by nature born in sin, and the children of wrath, we are hereby made the children of grace.

Master.

What is required of persons to be baptised ?

Scholar.

Repentance, whereby they forsake sin ; and Faith, whereby they stedfastly believe the Promises of God made to them in that Sacrament.

B 3

Master.

Master.

Why then are Infants baptised, when by reason of their tender age they cannot perform them?

Scholar.

* Yes, they do perform them by their sureties, who promise and vow them both in their names; which, when they come to age, themselves are bound to perform.

Master.

Why was the Sacrament of the Lords Supper ordained?

Scholar.

For the continual remembrance of the sacrifice of the death of Christ, and the benefits which we receive thereby.

Master.

What is the outward part or sign in the Lords Supper?

Scholar.

Bread and Wine, which the Lord hath commanded to be received.

Master.

What is the inward part or thing signified?

Scholar.

The body and blood of Christ, which are verily and indeed taken and received of the faithful in the Lords Supper.

Master.

The Catechism.

11

Master.

What are the benefits whereof we are partakers thereby?

Scholar.

The strengthening and refreshing of our Souls by the Body and Blood of Christ, as our bodies are by the Bread and Wine.

Master.

What is required of them that come to the Lords Supper?

Scholar.

To examine themselves whether they repent them truly of their former sins, stedfastly purposing to lead a new life; whether they have a lively faith in Gods mercy through Christ, with a thankful remembrance of his death, and be in charity with all men.

The end of the Catechism.

This little Piece having been formerly
communicated to the late Reverend
D^r *Hammond* for his Judgement of it,
received from him an ample Commenda-
tion as a thing of worth and use,

R. Royston.

THE
PRINCIPLES
OF
Holy Christian Religion:
OR,

The *Catechism* of the Church
of *England* Paraphrased.

The Introduction.

1. *Question.*

BEcause your *Name* is the badge and
cognizance of that holy Christian
Religion you profess, therefore
'tis first demanded of you,

What is your name ? *

Answer.

R. T. W.

2. *Question.*

And since together with your *Name*
you received Christianity, 'tis therefore
secondly askt,

Who gave you this name ? *

Ans.

*** My Godfathers and Godmothers
in my Baptism, wherein I was
made a Christian, and therefore it is
called my Christian name.**

Rom. 6. 3.

3. *Quest.*

The Catechism of the

3. Quest.

What happiness or benefit is it unto you to be baptized and become Christian ?

Ans.

I am thereby made, 1. A member of Christ, 2. A childe of God, 3. An inheritor of the Kingdom of heaven: or more fully thus ;

Psal. 51. 5.

Eph. 2. 3.

Rom. 5. 12.

Joh. 3. 5.

✕ 1 Cor. 12. 13.

Act. 22. 16.

✕ Gal. 3. 26, 27.

Tit. 3. 5, 6, 7.

Rom. 8. 17.

Whereas I was *born in sin*, and am by nature the *childe of wrath*, and heir of *Death and Hell*; by being *born again of water* and of the *Holy Ghost* in Baptism, I am not only, 1. ingrafted into *Christ's Mystical body, the Church*; but am also 2. reconciled unto *God* through *Christ*, and made his child by *Adoption and Grace*; and not only a *child*, but also 3. an *Heir*, even an *Heir of God*, and *joynt-heir* with *Christ* of the Kingdom of heaven.

4. Quest.

Are these great Blessings conferr'd upon you through Baptism absolutely, or upon condition only ?

Ans.

Mat. 28. 19, 20.

Mark 16. 16.

Acts 2. 38.

Upon condition, that I do observe and keep that promise and vow which was made in my name, being baptised.

5. Quest.

What did your Godfathers and Godmothers then promise and vow for you ?

Ans.

Ans.

They did promise and bote three things in my name: 1. That I should forsake the Devil and all his works, the pomps and vanities of this wicked world, and all the sinfull lusts of the flesh. 2. That I should believe all the Articles of the Christian faith. 3. That I should keep Gods holy will and commandments, and walk in the same all the days of my life.

6. Quest.

Dost not thou think that thou art bound both to believe and to doe what they have promised for thee?

Ans.

Yes verily, I do believe it to be my bounden duty: and by Gods help I will perform the same. And I heartily thank our heavenly Father, who through Baptism hath called me to this state of salvation through Jesus Christ our Saviour. And I pray God to give me his grace, that I may continue in the same to my lifes end: carefully observing this vow of my Baptism, which is the general duty of every Christian.

7. Quest.

What is the meaning of the first part of your Christian duty, or vow in Baptism?

Ans.

Answ.

Eph. 6. 10, &c. By promising to *forsake the Devil and all, &c.* I do oblige my self to resist, and manfully to *fight* under the *banner of Christ* against all temptations, whether arising from the *Devil*, the *world*, or the *flesh*, and not suffer my self to be *vanquished* by them, and be *led captive* to the *service of sin*.

1 Tim. 1. 18,
19. & 6. 12.

Joh. 8. 34.

And this is that which is also called *Repentance from dead works*, Heb. 6. 1. where 'tis remembred as the first of the *principles of the Doctrines of Christ*, because I must forsake the service of sin, and all temptations leading thereunto, before I can truly serve God, or receive any benefit by the means of Grace.

Luk. 1. 74, 75.

O God which art the Author of peace and lover of concord, in knowledge of whom standeth our eternal life, whose service is perfect freedom; defend me thy humble servant in all assaults of my ghostly enemies, the world, the flesh and the Devil: that I surely trusting in thy defence may not fear the power of any such adversaries, through the might of Jesus Christ our Lord.

CHAP. I.

Of the Creed.

Quest.

WHat is the second part of that promise you made when you were baptis'd ?

Ans^w.

To believe all the Articles of the Heb. 6. 1. Christian Faith: that is, all those chief Acts 1. 1. heads of Doctrine which Christ commanded and taught, as also what himself did for our example, and suffered for our salvation.

Quest.

What is the summe of them ?

Ans^w.

The Apostles Creed.

Quest.

What mean you by a Creed ?

Ans^w.

A Creed is as much as a *Belief*: And it is a brief Summary of all the chief heads of Religion, which we are bound to believe as necessary to everlasting salvation.

Quest.

Why do you call it the *Apostles Creed* ?

Ans^w.

Because 1. it contains the summe of
that

The Catechism of the

that Doctrine which the *Apostles* preached. 2. It was compiled either by the *Apostles* themselves, or *Apostolical* men : and it consists also of 12. Articles according to the number of the 12. *Apostles*.

Quest.

Rehearse the Articles of your Belief distinctly.

Ans.

1. I believe in God the Father Almighty maker of heaven and earth :

2. And in Jesus Christ his only Son our Lord,

3. Which was conceived by the Holy Ghost, born of the Virgin Mary,

4. Suffered under Pontius Pilate, was crucified, dead and buried ;

5. He descended into hell, the third day he arose again from the dead ;

6. He ascended into heaven, and sitteth on the right hand of God the Father Almighty :

7. From thence he shall come to judge the quick and the dead.

8. I believe in the Holy Ghost,

9. The holy Catholick Church, the Communion of Saints,

10. The forgiveness of sins,

11. The Resurrection of the body,

12. And the life everlasting.
Amen.

Quest.

Quest.

What do you chiefly learn to believe in these Articles?

Answ.

Hence I learn to believe in that only true God, who being one in *essence*, 1 John 5. 7. is three in *subsistence* :

1. God the Father, who hath made me and all the world : Mal. 2. 10. 1 Cor. 8. 6.

2. God the Son, who hath redeemed me and all mankind : * 1 Tim. 2. 5, 6. Rev. 5. 9.

3. God the Holy Ghost, who hath sanctified me and all the elect people of God. Which divides this Creed into three general parts, according to the number of these three Persons of the Godhead. Ephes. 4. 30. Rom. 15. 16.

Quest.

What does the first general part of your Creed concern?

Answ.

God the Father, who by his *Almightiness* of nothing hath made all things, both the *Heavens* and the *Earth*, and all that is contained therein; and by the same his power does still *sustain* and *govern* all things; which is the summe and meaning of the first Article. Artic. 1. Gen. 1. 1. Col. 1. 16. Heb. 11. 3. Psal. 36. 5, 6. Mat. 6. 26. & 10. 29, 30.

Quest.

What use are you to make of this?

Answ.

That I am therefore bound to serve and worship him, and obey his Laws, as being & 5. 12, 13. Mal. 1. 6. Dan. 5. 23. Rev. 4. 11.

Deut. 32. 18. being the great *Lord* and *Father* of all,
 Acts 17. 24, 25, from whom I have received all that I
 26, 27, 28. *am*, and all that I have in the world.

Deut. 10. 12,

Quest.

13, 14. What does the *Second* general part of
 your Creed concern?

Answ.

Gal. 3. 13. *God the Son*, and the *Redemption* of
 Luke 1. 68, 69, mankind by him from sin and death.

Quest.

74.

By what names and titles is he known?

Answ.

Artic. 2. He is first called *Jesus*, which signi-
 Mat. 1. 21. Acts fies *Salvation*. 2. *Christ*, which signifies
 10. 38. Rev. 1. 5. *Anointed*, and denotes his threefold office
 Heb. 6. 20. & 12. of *King*, *Priest*, and *Prophet*. 3. *The*
 24. Acts 3. 22, *only Son of God*, viz. by eternal gene-
 23. Luke 1. 32. ration. 4. *Our Lord*, in that he hath
 Jo. 8. 56, 57, 58. *bought* and *redeemed* us, and hath the
 1 Cor. 6. 20. sole power over us.

Mat. 28. 18.

Quest.

1 Cor. 8. 6.

What do you believe that he *did* and
suffered to redeem you?

Answ.

Artic. 3. I do believe that he came down from
 Joh. 16. 28. Heaven, and was by the power of the
 Luk. 1. 31, 35. & *Holy Ghost* after a wonderfull manner
 2. 7. Gal. 4. 4. *conceived* and made *man* in the sancti-
 fied Womb of the blessed *Virgin Mary*;
 Joh. 8. 46. that he was *born* of her; that he *lived* a
 Tit. 2. 11, 12. most holy life, and by his *Doctrine* and
Example guided and directed us in the
 way to Heaven.

That

Church of England Paraphrased.

21

That he *suffered* for our sins many grievous and bitter things *under Pontius Pilate* the Governor of *Judea*; that he was by his command *crucified*, or the several parts of his body were stretched out upon the Cross as upon a rack, and nailed thereunto, to his unspeakable torment, until through the violence of his pangs he gave up the ghost; and being dead, was also *buried*, to manifest the reality and truth of his death.

Artic. 4.
1 Pet. 2. 21. &
3 18. & 4. 1.
Mar. 27. 26.
Mat. 27. 50. 60.
Phil. 2. 8.

That he *descended into hell*, vanquishing both the first and second death, and him who had the power of death, that is, the Devil, and all the spirits and powers of darkness. That he *rose again the third day*, thereby declaring his victory over death, and over all our ghostly enemies.

1 Cor. 15. 3, 4.
Artic. 5.
Eph. 4. 9, 10.
Col. 2. 15.
Heb. 2. 14.
Rev. 1. 18. & 20.
14. Plal. 16. 16.
Act. 10. 40. & 5.
30. Rom. 14. 9.
Col. 1. 18.

That having accomplished the great work of our Redemption, he again *ascended into Heaven*, from whence he came down: that he *sitteth at the right hand of God*, reigneth as King over all, and intercedes for all them that call upon God in his name.

Artic. 6.
Luk. 24. 51.
Act. 1. 9. Eph. 4.
8. & c. Heb. 6. 20
Mar. 16. 19.
Col. 3. 1. Phil. 2.
9. & c. Ro. 8. 34.

And that he *shall come again at the last day to judge the quick and the dead*, and render to all men according to their works.

Artic. 7.
Mat. 25. 31. & c.
1 Thes. 4. 16, 17.
2 Tim. 4. 1.
Rev. 1. 7. Pl. 62.
12. Mat. 16. 27.
Rom. 2. 6.
Rev. 22. 22.

Quest.

What use are you to make of this second part of your Creed?

C

Answ.

The Catechism of the

Pfal. 2. 12. &

34. 8. & 41. 6.

Rom. 8. 32.

Acts 2. 38. &

3. 19. Mat. 4. 17.

Tit. 2. 14.

1 Cor. 15. 3.

Mat. 11. 29.

John 15. 10.

1 Pet. 2. 21.

Col. 3. 1.

Luk. 21. 34, &c.

Tit. 2. 11, 12,

13. in all good works,

Mat. 24. 42, &c.

Answ.

That I therefore put my trust onely in the *mercies* of God through the *merits* of *Christ* for whatever concerns the good either of body or Soul. That I repent me truly of all my *sins*, which werethe cause of my *Saviours sufferings*. That I obey his *Doctrine*, and follow his *Example*, as the *way to Heaven*. That I *seek those things which are above*, where *Christ sitteth on the right hand of God*: and by *perseverance* of my Lord to Judgment.

Quest.

What does the *third* general part of your Creed concern?

Answ.

Artic. 8. God the *Holy Ghost*, and his *sanctification* of me and of all God's people, by his Gifts and Graces, to the sacred service of God, and of our Saviour *Jesus Christ*.

Gal. 5. 22, &c.

Quest.

In whom is this work of *sanctification* wrought?

Answ.

Artic. 9. In all the faithfull and elect people of God, called the *Holy Catholick Church*: *Holy*, because sanctified by the *Holy Ghost*; and *Catholick*, that is, universal, diffused and spread over the face of the whole earth.

1 Tim. 3. 15.

Heb. 2. 12.

Ephes. 5. 27.

Psal. 2. 8.

Mat. 28. ult.

Quest.

Quest.

How is this Sanctification wrought by the Holy Ghost upon the Church or people of Christ?

Answ.

It is begun in this life by the communion of Saints and remission of sins: and it shall be perfected hereafter at the Resurrection of the Body, in life everlasting.

Quest.

What do you mean by the Communion of Saints?

Answ.

I do profess to believe, that all true members of Christ's Holy Catholick Church, by the secret impressions of the Holy Ghost, have both union and communion with Christ, who is our head, by Faith, and also one with another, the members of Christ, by Charity.

John 17. 21.
Ephes. 4. 13. &
6. 18.
Phil. 1. 27. &
2. 4.
Rō. 16. 16, 17.
1 John 1. 3.
1 Pet. 1. 12.

Quest.

What do you mean by remission of sins?

Answ.

I do believe that there is both for me and for all other good Christians, pardon and forgiveness of all our sins to be obtained by the mercies of God, through the merits of Christ our Saviour: we sincerely performing the conditions of a lively Faith and true Repentance thereunto required.

Artic. 10.
Acts 2. 38. &
13. 38.
John 20. 23.
Mark 16. 16.
John 3. 16.
2 Cor. 5. 21.
1 John 1. 7. &c.

C 2

Quest.

*The Catechism of the**Quest.*

What do you mean by *the Resurrection of the body*?

*Answ.**Artic. 11.*

1 Cor. 15. 29.
&c.

John 5. 29.

& 6. 39. & 11.
24. 25.

Mat. 25. 1. &
14. &c.

I do believe that this *body* of mine, and the *bodies* of all men, though they be dissolved by death into dust and ashes, yet shall be again *raised* out of the dust of death, and rejoyned to our immortal *souls*, that so we may receive according to our deeds done in the *body*, whether they be *good* or whether they be *evil*.

Quest.

What do you mean by *life everlasting*?

*Answ.**Artic. 12.*

1 Thes. 4. 17.

Rev. 21. 4.

Joh. 5. 29.

Mat. 25. 46.

I do believe that when we shall be raised up at the last day, we shall never *die* any more, but *live* for ever, either in *endless joyes*, if we have done well, or in *endless torments*, if our deeds have been *evil*.

Quest.

What use are you to make of this part of your Creed?

Answ.

Ephes. 4. 30.

1 Thes. 5. 19.

That I do not *grieve Gods holy Spirit* by my sins, nor hinder his work of *Sanctification* upon my soul, by resisting his *good motions* and incitements to holiness of life. That I continue a faithful and true *Member* of Christs mystical body, the *Church*, both by a true and lively *faith*

faith in Christ, and an universal unfeigned *charity* towards all *Christians*. That I trust not in my own *righteousness*, but rely on the *merits of Christ* only for the pardon of my sins, truly *repenting* of all my misdoings, and for ever abjuring and forsaking the same; denying *ungodliness* and *worldly lusts*, and living *soberly, righteously and godly in this present world*, as looking for the *Resurrection* of the dead, and the *life of the world to come*. Gal. 5. 6. 1 Cor. 13. 13. 1 John 3. 23. Col. 3. 14, 15. Tit. 2. 11, &c. Phil. 3. 20.

Quest.

Why do you conclude with *Amen*?

Answ.

I do hereby acknowledge and ratifie with my stedfast belief the undoubted *Truth and certainty* of this *Creed* in general, and of every *Article* thereof in particular, secretly wishing and humbly praying, that through the stedfastness of this *faith* I may evermore be defended from all adversity, and be preserved in the way of eternal salvation, even from God the *Father*, through God the *Son*, and by God the *Holy Ghost*; to whom be glory for ever. *Amen*.

I Believe, Lord, help my unbelief: & evermore preserve thy servant in the unity of the true faith. Grant me with the heart to believe unto righteousness

The Catechism of the

ousness of life, that I may in the end obtain the end of my faith, which is the salvation of my Soul, through Jesus Christ our Lord. Amen.

C H A P. II.

Of the Commandements.

Quest.

VVhat is the third part of your vow in Baptism?

Ans.

Luke 1. 75.

To keep Gods holy will and Commandements, and to walk in the same all the daies of my life: and it is but just and reasonable that I should doe

Luk. 10. 25, 26.

Rev. 22. 14.

Mat. 19. 17.

what God hath commanded me in this life, if I will obtain what he hath promised me in the life to come: If thou wilt enter into life, keep the Commandements.

Quest.

What are these Commandements God hath enjoined and you have promised to observe and keep?

Ans.

The same which God spake in the 20. chapter of Exodus, saying, I am the Lord thy God, which brought thee out of the land of Egypt, out of the

the

Church of England Paraphrased. 27

the house of bondage: Which is the Preface, shewing Gods right to command, and our obligation to obey.

Quest.

Are the Commandements of God under the Gospel the same they were under the Law?

Ans.

They are the same for substance, for God is the same God for ever, and changeth not: they differ only in ceremonies, and the manner of dispensation.

Quest.

In what particular respects do they differ?

Ans.

Under the Law the commands of God were more clog'd with ceremonies, more dark and obscure, and not so fully understood as to the spiritual sense and meaning of them. But as Christ under the Gospel hath delivered them,

1. They are freed from the burthen of manifold ceremonial rites, which were figurative and typical.

2. They are more clear, perspicuous and intelligible; and this not so much in the letter as in the spirit and life of the Law, as it reacheth to the very heart, and the thoughts and desires thereof.

3. The promises under the Gospel to those that shall be obedient to Gods commands, are greater and more full,

C 4

or

I ev. 18. 4.

Psal. 105. 45.

Deut. 27. 9, 10.

1 John 2. 4, 5.

Mat. 5. 17, 18,

19.

Luke 7. 17.

James 2. 8.

Col. 2. 16, 17.

Exod. 34. 33.

2 Cor. 3. 13, 14.

15, 16.

Mat. 11. 29. &

23. 4. Act. 15. 10

Heb. 9. 10.

Mat. 5. 21, 22,

27, 28.

John 6. 63.

Rom. 7. 6.

Heb. 4. 12.

2 Cor. 1. 2. &

6. 18. & 7. 1.

Heb. 11. 40. &

8. 6. 1 Tim. 4. 8.

Heb. 4. 8, 9. or at least more clear, then under the Law,

Jer. 31. 31. & 4. More grace is communicated to us
 Heb. 8. Joel 2. *Christians* under the Gospel for the ob-
 28. & Acts 2. servation of Gods commands then was
 John 1. 16, 17. given to the *Jew* under the Law.
 Jam. 4. 6.

Quest.

How many Commandements are there?

Ans.

The words God himself delivered on Mount Sinai consist of *Ten Com-*
 Deut. 5. 22. mandements: and the Text saith, *be*
 Matt. 22. 40. *added no more*; because all that is
 Rom. 13. 9, 10. through the whole Word of God en-
 joyed besides, may in some respects or
 other be reduced to one of these *ten*
words of command.

Quest.

What general rules are to be observed to understand the full meaning of each commandement?

Ans.

Two most especially. 1. That where any duty is *commanded*, the contrary thereunto is *forbidden*; and where any sin is *forbidden*, the contrary duty is *commanded*. 2. That in all *duties commanded*, and *sins forbidden*, the *means* conducing thereunto are commanded, and forbidden also.

Quest.

What is the first of these ten Commandements?

Ans.

Ans.

Thou shalt have none other Gods before me.

Quest.

What is herein commanded, and what forbidden you?

Ans.

1. I am herein commanded to *acknow-* Prov. 3. 6.
ledge the God of *Israel* for the *only true* 1 Chron. 28. 9.
God, and accordingly to *serve* and wor- Deut. 6. 13, 14.
ship him as God, *viz.* To *believe* in him, & 10. 12, 20.
to put my whole *trust* in him, to *fear* Mat. 4. 10.
him, and to *love* him above all; and to Deut. 6. 4, 5.
express my inward *faith, hope, and love* John 14. 15.
towards him by the reverent perfor- Rom. 12. 13.
mance of all *external acts* of divine wor- Psal. 32. 6. &
ship commanded by him, and most espe- 50. ult.
cially by my dayly *prayers* unto him,
and *praises* of him.

2. I am *forbidden* to acknowledge Deut. 6. 14.
any other *god* besides him, or to pay any Mat. 6. 24.
such divine worship to any other, nei- Rom. 1. 25.
ther yet to prefer the love and service of Rev. 22. 9.
any creature before the love and service
of my *Creator*, who is God blessed for
ever.

Quest.

What is the second Commandement?

Ans.

**Thou shalt not make to thy self
any graven Image, nor the likeness
of any thing that is in the heaven a-
bove, or in the earth beneath, or in the
the**

The Catechism of the

the water under the earth. Thou shalt not bow down to them, nor worship them: for I the Lord thy God am a jealous God, and visit the sins of the fathers upon the children unto the third and fourth generation of them that hate me, and shew mercy unto thousands in them that love me, and keep my Commandements.

Quest.

What is herein commanded, and what forbidden you?

Answ.

1. I am herein commanded to worship this only true God after an *holy* and *true manner*, that is, after such a manner as himself hath prescribed in his *holy Word*: and that I doe it not only *internally*, in spirit and in truth, but also *externally*, with all lowly, humble and reverent prostration of body before him.
 2. I am forbidden to worship the *true God* after a *false manner*; not to worship him by an *Idol*, nor by an *Image*, neither yet according to the fond *imaginations* of mine own heart: and that as I must avoid *Idolatry* and all false worship, on the one hand, so I must also take heed of *sacrilege*, which is to rob God of the maintenance of his true worship, on the other side.
- And the reason of this Law is given, because God is so *jealous* of his *worship* and

Exod. 34. 11.

Deut. 4. 2. &

12. 32.

Mat. 28. 20.

Psal. 95. 6. &

132. 7.

Rom. 12. 1.

1 Cor. 6. 20.

Lev. 19. 4. &

26. 1.

1 Cor. 10. 14.

Ezech. 14. 4.

2 Cor. 10. 5.

Rom. 2. 22.

Deut. 4. 24. &

5. 9. & 6. 15.

2 Cor. 11. 2.

Church of England Paraphrased. 31

and glory, lest we should give it unto If. 42. 8. & any other, or to our selves, that he will 48. 11. severely punish all such as deprave his worship, even to the *third* and *fourth* Exod. 34. 7. generation, accounting of them as his Deut. 5. 10. enemies; but he will mercifully reward Dan. 9. 4. them that obey and serve him according to his will, as being his *friends* and promoters of his interest. Joh. 15. 14, 15.

Quest.

What is the third Commandement?

Ans.

Thou shalt not take the Name of the Lord thy God in vain: for the Lord will not hold him guiltless that taketh his Name in vain.

Quest.

What is herein commanded, and forbidden you?

Ans.

1. I am herein commanded to propose to my self the *honour* of God's holy Name in all my actions both *divine* and *moral*: and to have a separate and distinct respect for all such *things* and *persons* as have the name of God called upon them, or more immediately relate to his service. 1 Cor. 10. 31. Psal 93. 5. Ezek. 22. 8. 1 Sal. 105. 15. Luke 10. 16. Ezek. 44. 13.

2. I am herein forbidden all rash, unadvised, wilfull profanations of God's ever-blessed name, by *oaths*, *perjuries*, *execrations*, *cursings* of the creatures, of my neighbours, or of my self: not to use the name Lev. 18. 21. & 19. 12. & 21. 6. & 22. 2. Mat. 23. 16, 20, 22.

Hof. 10. 4.

Lev. 24. 14.

Jam. 3. 9.

2 Tim. 2. 19.

Psal. 5. 7.

Heb. 12. 28.

Prov. 13. 13.

Iia. 62. 2.

1 Cor. 11. 22,
&c.

Zach. 5/3, 4.

Deut. 28 58, 59.

Heb 12. 28, 29.

name of God slightly, idly, foolishly and vainly, much less to cover any deceits, falsehoods, or what is in any respect unlawfull or sinful; not unadvisedly or irreverently to intermeddle with Gods holy *Word, Sacraments*, or any parts of his holy worship; neither yet to slight, undervalue or despise either *things* or *persons* wherein and whereby God is *honoured*, and whereupon his holy *Name* is called.

And the reason is given, because God will never excuse such irreligious profanations of his Majesty, but will assuredly punish all offenders in this kinde.

Quest.

What is the fourth Commandement?

Answ.

Remember that thou keep holy the Sabbath day: six dayes shalt thou labour and do all that thou hast to do; but the seventh day is the Sabbath of the Lord thy God. In it thou shalt do no manner of work, thou, and thy son, and thy daughter, thy man-servant, and thy maid-servant, thy cattel, and the stranger that is within thy gates: for in six dayes the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day; wherefore the Lord blessed the seventh day, and hallowed it.

Quest.

What is herein commanded, and what forbidden?

Answ.

Ans.

1. I am commanded in *general* to de- Col. 3. 16, 17.
 dicare every day of my life a *spiritual* 1 Pet. 2. 5.
Sabbath unto God, that is, a rest from sin Heb. 4. 10.
 and vacancy to his service : and in *par-* Exod. 31. 15.
ticular, that I devote every *seventh day*, & 35. 2.
 or *one day in seven*, to the publick and Luke 23. 56.
 solemn worship of God, with the rest of Heb. 10. 25.
 his Church and people.

2. I am forbidden on this day, either Exod. 31. 14. &
 my self to doe, or suffer any I have 34. 21.
 command over to doe, any *servile work*, Jer. 17. 21, &c.
 but what is of *necessity* or *charity*, that Deut. 5. 14.
 so I may the better attend the service of Mat. 12. 10, 11,
 God both publick and private. 12, 13.

And the reason is given, because the Gen. 2. 1, 3.
 Lord, after six daies labour in the work Exod. 31. 17.
 of the *Creation*, rested on the *seventh*; Heb. 4. 4.
 called therefore the *Sabbath*, which sig-
 nifies *rest* : the commemoration where-
 of we Christians observe on the *first* Matt. 28. 1.
day of the week, which is *Sunday*, be- Joh. 20. 19.
 cause our blessed Lord arose on that day Rev. 1. 10.
 from death to life, and perfected there-
 by the great work of our *Redemption*.

Quest.

What is the fifth Commandement ?

Ans.

Honour thy father and thy mother.
 & thy days may be long in the land
 which the Lord thy God giveth thee.

Quest.

What is herein commanded, and what
 forbidden ?

Ans.

Answ.

1. I am commanded in general to give *honour* to whom honour is due, and to have respect to all my *Superiours*, whether in *age*, *quality* or *condition*: more particularly to reverence and obey my natural *Parents* in all their just and lawfull domestick commands; to obey *Kings*, and all that are in *authority*, paying them *tribute*, *custome* and *honour*; to obey also all *civil Masters*, *Mat. 22. 17, &c.* and all my *spiritual Governours, Pastors* *1 Pet. 2. 13, 14,* and *Teachers*, according to their several *15, 16, 17, 18.* respective interests and authority over *Heb. 13. 17.* me.

2. I am herein forbidden all *disrespectfulness* to my superiors; all *disobedience* to the commands, and contempt of the persons of my *Parents*, and of all *higher powers*; all *murmurings* and *repinings* against such as are in *authority* over me whether *Civil* or *Ecclesiastical*.

And this is *the first Commandement with promise*: For that all peace and security depends upon this, that every one doe his duty in all his relations unto others.

Quest.

What is the sixth Commandement?

Answ.

Thou shalt doe no murther.

Quest.

What is commanded, and forbidden herein?

Answ.

Answ.

1. I am herein commanded to use all means for the preservation both of my *own life*, and the *lives of others* also: and to this end to live *peaceably* and *charitably*, and to love *all men*, even my very *enemies*.

Mat. 22. 39. Ephes. 5. 29. Gen. 9. 5. Rom. 12. 18. Heb. 13. 14. Rom. 12. 14. & 13. 9, 10. 1 Pet. 1. 22. 1 Joh. 3. 11. & 4. 7, 8. Mat. 5. 43, 44. Luk. 6. 32, &c.

2. I am forbidden not only to avoid all manner of *murder* and *blood-shed*, whether directly or indirectly; but also all *anger*, *wrath*, *hatred*, *variance*, *strife*, *contention*, *revenge*, & *reviling* of others, though I be provoked thereunto.

Gen 9. 6. Ps. 55. 23. Eph. 9. 31. Col. 3. 8. Lev. 19. 17. Ro. 13. 13. 1 Thess. 5. 15. 1 Pet. 3. 1. Matt. 5. 21, 22.

Quest.

What is the seventh Commandment?

Answ.

Thou shalt not commit adultery.

Quest.

What is commanded, and what forbidden herein?

Answ.

1. I am herein commanded to be *chaste*, *sober* and *temperate*, that both my *soul* and *body* may be preserved the *pure*, *spotless* and *immaculate members* of *Christ*, and *temples* of the *Holy Ghost*.

2. I am forbidden *adultery*, *fornication*, and all kind of *corporal uncleanness*, together with all kinde of *unclean thoughts* and *desires*, *words* and *behaviour*, and all provocations thereunto, viz. all *riot* and *excess*, *surfeiting*, *gluttony*

and

1 Cor. 6. 13, &c. 1 Thes. 4. 3, 4, 5. & 5. 6, 8. 1 Pet. 1. 13. & 4. 7. Deut. 5. 18. 1 Cor. 10. 8. Gal. 5. 19. Ephes. 3. 5. Col. 3. 5. 2 Cor. 7. 1. Mat. 5. 27, 28. Gal. 5. 24.

Rom. 13. 13. and drunkenness, all wanton and loose
 Luke 21. 34. company, light attire, wandering eyes and
 1 Cor. 5. 9, 11. filthy communication.
 1 Pet. 3. 2, 3. &
 4. 3. Job 31. 1. Isa. 3. 16, &c. 2 Pet. 2. 14. Col. 3. 8. Eph. 5. 4.

Quest.

What is the eighth Commandement?

Ans.

Thou shalt not steal.

Quest.

What is commanded, and what forbidden you herein?

Ans.

1. I am commanded to be *just* and *upright* in all my dealings, that so no man may by me be deprived of what rightly belongs unto him; and to my power I am commanded to be *charitable* also, that the poor be not deprived of their proper livelihood and subsistence, which is my *superfluity*. And in case of any wrong done by me, I am hereby enjoined to make *restitution* to the party wronged by me; or if that cannot be done, to give it to the *poor*.

2. I am forbidden all *oppression* and *extortion*, *stealth*, *cozenage*, *circumvention*, denial of an *alms* to the poor: and in a word, all waies and means whereby either publickly or privately, by *force* or by *fraud*, I may acquire or detain from any what either by the rule of *righteousness* or *charity* belongs unto them.

Quest.

Quest.

What is the ninth Commandement?

Answ.

Thou shalt not bear false witness against thy neighbour.

Quest.

What is herein commanded, and forbidden you?

Answ.

1. I am commanded in general to Psal. 15. 2.
give *testimony* to the *truth* upon all oc- Luke 8. 16.
casions: and particularly to preserve Ephel. 4. 25.
and advance the *good name* and esteem Prov. 22. 1.
of my *neighbour*, and to speak well of Eccles. 7. 1.
all men, as far as in *truth* and *modesty*, Rom. 13. 9, 10.
and without *flattery*, I may. Jam. 3. 1, 10.
Col. 1. 6.

2. I am forbidden all *false* and *evil*
speaking, *lying* and *slandering*, *railing*
and *reviling*, rash *censuring* and *con-*
demning others: and to this end I am
forbidden all *tale-bearing*, and much
medling and *talking* of other mens lives
and manners, wherein by some respec-
tive duty I am not concerned.

Quest.

What is the tenth Commandement?

Answ.

**Thou shalt not covet thy neigh-
bours house, thou shalt not covet thy
neighbours wife, nor his servant, nor
his maid, nor his ore, nor his ass,
nor any thing that is thy neigh-
bours.**

D

Quest.

Lev. 19. 11, 16.
Tit. 3. 2. Jam. 4.
11. Rev. 22. 15.
Pro. 10. 18. Psa.
110. 5. 1 Pet. 3.
9, 10. Mat. 7. 1.
Prov. 11. 13. &
18. 8. Eccles. 19.
6, 7, &c. & 21.
25, 26. & 10. 25.
James 1. 19.

Quest.

What is commanded, and what forbidden you herein?

Answ.

Phil. 4. 11.

1 Tim. 6. 6, 8.

Heb. 13. 5.

Ephes. 4. 28.

2 Thel. 3. 8, &c.

Prov. 10. 4. &

13. 4. & 21. 5.

Rom. 7. 7.

1 John 2. 16.

Mat. 15. 19.

James 1. 15.

1. I am commanded to be content with my present state and condition whatever it be, and in order hereunto to be diligent and industrious in the duties of my calling, both for my own support, and the relief of others.

2. I am herein forbidden not only not to wrong my neighbour in body, goods or good name, but not so much also as to covet or desire it: neither in relation to my profit, to covet my neighbours house, ox, ass; neither in relation to my pleasure, to covet his wife, maid; neither yet in relation either to profit or pleasure, to covet any thing that is his.

Quest.

What dost thou chiefly learn of these Commandements?

Answ.

I learn two things to be chiefly and summarily enjoined and commanded me; namely, 1. my duty towards God, 2. my duty towards my neighbour: which divide these ten Commandements into two Tables, the former consisting of the four first, and the latter of the six last Commandements.

Quest.

What are the particulars of your duty

Mat. 22. 37,

38, 39, 40.

Exod. 31. 18. &

32. 15, 16.

duty towards God, in the four first Commandements enjoyned?

Ans.

The sum of all in *general*, is, *to love the Lord my God with all my heart, and with all my soul, with all my mind, and with all my strength.* More particularly;

Deut. 30. 16, 10

Mat. 22. 37.

Luke 10. 27.

To believe in him, to fear him, to put my whole trust in him, to call upon him by fervent and frequent prayers, to give him thanks for his mercies, and daily to praise and magnifie his name. 1 Command.

To worship him, and that not only with all *inward* devotion of soul, but also with all *outward* reverence and low prostration of body. 2 Command.

To honour his holy Name and his Word, and whatever hath his holy Name and mark imprinted thereon. 3 Command.

To serve him truly all the days of my life: and also punctually to observe those daies that are consecrate to his publick and solemn worship. 4 Command.

Quest.

What are the particulars of your duty towards your neighbour in the six last Commandements enjoyned?

Ans.

The sum of all in *general* is, **to love my neighbour as my self**, and to express this love by doing unto all men

Rom. 13. 9.

Matt. 7. 12.

D₂

as

The Catechism of the

as I would they should do unto me.
More particularly,

5 Command.

To love, honour, and succour my father and mother: to honour and obey the King and his Ministers of Justice: to submit my self to all my Governours, Teachers, spiritual Pastors, and Masters: to order my self lowly & reverently to all my betters, and affably, courteously and kindly to all persons whatsoever.

6 Command.

To hurt no body by word nor deed, to bear no malice nor hatred in my heart.

7 Command.

To keep my body in temperance, soberness and chastity.

8 Command.

To be true and just in all my dealings, and to keep my hands from picking and stealing.

9 Command.

To avoid all evil speaking, lying and flandering.

10 Command.

Not to covet or desire other mens goods, but to learn and labour truly to get mine own living, and to do my duty in that state of life whereunto it shall please God to call me.

Lord, have mercy upon me, and write all these thy Laws in my heart, I beseech thee: and give me thy grace enabling me to express my obedience hereunto in all the actions of my life, through Jesus Christ our Lord. Amen.

CHAP.

CHAP. III.

*Of the Lords Prayer.**Quest.*

DOst thou think that thou art able
to doe all these things of thy self,
to walk in the Commandements of
God, and to serbe him?

Ans.

I do most humbly confesse that **with-
out Gods special Grace** I cannot ob-
serve to doe the least of Gods Com-
mandements, and **I must therefore learn**
at all times to call upon God by di-
ligent prayer for the assistance of his
divine grace.

Isa. 26. 12.

John 15. 5.

Phil. 2. 13. &

4. 13.

Psal. 105. 4.

Mat. 7. 7, 11.

Luke 11. 9, 10,

11, 12.

Quest.

After what manner are you to pray
unto God?

Ans.

After the same manner that Christ in
his holy Gospel hath taught me, saying,
Our Father which art in heaven, &c.

Quest.

Of how many parts doth this prayer
consist?

Ans.

Of three parts: 1, *The Preface*, 2. the
Petitions, 3. the *Doxologie*, or cōclusion.

Quest.

Rehearse the parts distinctly.

D 3

Ans.

The Catechism of the

Ans.

1. The *Preface* in these words, *Our Father which art in Heaven.*

2. The *Petitions* are six in number. The three first concern the glory and service of God : viz. 1. *Hallowed be thy Name.* 2. *Thy Kingdom come.* 3. *Thy will be done in earth as it is in heaven.* The three last concern our own wants and engagements : viz. 4. *Give us this day our daily bread.* 5. *Forgive us our trespasses as we forgive them that trespass against us.* 6. *Lead us not into temptation, but deliver us from evil.*

3. The *Doxologie* or conclusion in these words, *For thine is the Kingdom, the power and the glory, for ever and ever. Amen.*

Quest.

What do you desire of God in this Prayer ?

Ans.

Preface.

I desire my Lord God our heavenly Father, who is the giver of all goodness, and gives willingly, because a father, and plentifully, because in heaven, that he would be pleased to send his grace unto me and unto all people.

1. Peti.

1. That we may worship him as we ought to do: that his ever-blessed name may be sanctified by me and by all men upon whom his holy Name is called.

2. That

2. **That we may serve him** as be- 2. *Petit.*
comes the faithful *subjects* of his King-
dome, submitting unto and walking af-
ter his most *holy Laws*.

That we may obey, and doe his will 3. *Petit.*
both *readily*, *sincerely* and *constantly*
here upon earth, as 'tis done by the blef-
sed *Angels* and *Saints* in heaven.

And I do further **pray unto him**, 4. *Petit.*
that as our necessities are renewed every
day, so he would be pleased to send us
day by day all things that be needful
both for our souls and bodies.

That he would be merciful unto 5. *Petit.*
us, and forgive us our sins through
Jesus Christ, resolving for his sake, and
according to his command, to forgive
all others in what they doe or shall of-
fend and trespass against me.

That he would save and defend us 6. *Petit.*
from all dangers ghostly and bodily;
preserving us from the evil of *sin* by his
Grace, and delivering us from the evil
of *punishment* by his *Mercy*: and more
particularly, that he would deliver us
from all the temptations of that grand
enemy of our souls, *the Devil*; that so
we may be delivered from the wrath of
God, and from *everlasting death* and
damnation hereafter.

And this I trust he will doe of his *Conclusion.*
great mercy and goodness, being *infi-*
nite in both, as he is in *glory*, *power* and
dominion:

The Catechism of the

dominion : His *Kingdome* is over all , his *Power* is infinite, and his *Glory* is above the heavens, and this from everlasting to everlasting. And 'tis the hearty desire of my soul that it should be so ; and therefore I say, Amen, that is, *So be it.*

Quest.

Must you alwaies make use of this form when you pray unto God ?

Ans^r.

This is alway to be annexed to my prayers, either before or after : for 'tis both the *Pattern* according to which I am to pray, Mat. 6. 9. and the *form* also I am to use when I pray ; commanded, Luke 11. 3.

Mat. 6. 9, &c.
Luke 11. 3.

O *Holy Jesu, who hast taught me to pray unto God aright, give me the heart with all religious carefulness and devotion of soul to observe thy directions and commands herein, and daily to pour forth my soul unto God in that divine and heavenly-inspired prayer which thou hast taught me. And let my prayer be ever acceptable unto God through thy blessed mediation and intercession for me, who art my only Advocate and Mediator, blessed for ever. Amen.*

CHAP.

CHAP. IV.

Of the Sacraments.

Quest.

WHat other means hath God ordained for the conveyance of his graces into our hearts?

Answ.

The use of *Sacraments*.

Quest.

How many *Sacraments* hath Christ ordained in his Church?

Answ.

Two only, as generally necessary to salvation: there are other external representations of God's mercies, and rites of conveying the same, but there are only two commanded as absolutely necessary to salvation: that is to say, 1. *Baptism*, 2. and the *Supper of the Lord*. By *Baptism* we are admitted members of Christ's Church: by the *Lords Supper* we are confirmed; and grow up to be perfect men in Christ: therefore children are admitted to the Sacrament of *Baptism*, but not to the *Lords Supper* till they be grown up to ripeness of years.

Quest.

What meanest thou by this word *Sacrament*?

Answ.

*
 1. Cor. 31. 13, 15
 Ephes. 5. 31, 32.
 Acts 13. 3.
 Mar. 28. 19. &
 26. 26, 27, 28.
 Rom. 6. 3.
 Gal. 3. 27.
 Col. 2. 7.
 John 6. 53, 54,
 55, 56.

Answ.

I mean an outward and visible sign of an inward and spiritual grace, given and ordained by Christ himself, as a means whereby we may receive the same, and a pledge to assure us thereof. Or thus,

1 Pet. 3. 21.

1 Cor. 11. 26.

Because the graces and mercies of God in Christ are inward and invisible, therefore Christ complying with the weakness of our souls, which understand not but by bodily organs, hath ordained in his Church certain Rites called *Sacraments*, which are not only visible and apparent signs of his invisible and hidden Graces, but also the means whereby we are made partakers of his Graces and pledges to assure us of them.

Quest.

How many parts be there in a Sacrament?

Answ.

Two : 1. The outward visible sign or thing signifying ; 2. the inward invisible Grace, or thing signified.

Quest.

What is the outward visible sign or form in Baptism?

Answ.

Acts 10. 47.

That which we see with our eyes in Baptism is Water, wherein the person baptized is dipped or sprinkled with it : And the form of words to be used

used when the person is so washed, is, In the Name of the Father, of the Son, and of the Holy Ghost. Matt. 28. 19.

Quest.

What is the inward or spiritual Grace thereby represented?

Ans.

The washing of the soul from sin, and sanctification to the sacred service of God: which is called in holy Scripture, A death unto sin, and a new birth unto righteousness: for being by nature born in sin, and the children of wrath, we are hereby made the children of grace. Col. 2. 11, 12.
1 Cor. 6. 11.
Ephes. 5. 26.
Acts 22. 16.
Rom. 6. 34.
Phil. 3. 10. 1 Jo.
3. 14. Joh. 3. 5.
Psal. 51. 5. Eph.
2. 3. John 1. 12.

Quest.

What is required of persons to be baptized?

Ans.

Two things: 1. Repentance, whereby they forsake sin, and consequently the service of the world, the flesh and the Devil, tempting unto sin. 2. Faith, whereby they stedfastly believe the promises of God made to them in that Sacrament. Acts 2. 30.
Acts 8. 35, 36, 37.

Quest.

Why then are children baptized, when by reason of their tender age they can neither believe nor repent?

Ans.

They have Faith and Repentance in the possibility, though not in the actual exercise Mark 10. 4.

exercise thereof; in the seed, though not in the fruit: and they do perform these duties, though not by themselves, yet by their Sureties, who promise and hold both Faith and Repentance in their names, which when they come to age, themselves are bound to perform; * otherwise they forfeit the benefits of their Baptism.

2 Pet. 3. 20.

Quest.

Why was the Sacrament of the Lords Supper ordained?

Ans.

For two reasons chiefly: 1. For a Sign, 2. For a Seal. 1. For a Sign: to signify and represent unto us the sacrifice of Christs death for the sins of the world, whereof we ought to have the continual remembrance. 2. For a Seal to convey, or pledge to assure us of the great benefits we receive by the death of Christ.

Luke 22. 19.

Joh. 6. 54, 55,

56. death of Christ.

Quest.

Since in every Sacrament you say there are two parts, the outward signe, and the inward grace: what is the outward part, or signe of the Lords Supper?

Ans.

The outward elements in this Sacrament are Bread and Wine, which the Lord hath commanded to be administered and received: saying, Take, eat,

2 Cor. 11. 23.

Luke 22. 19.

cate,

eat, drink ye all of this, doe this in remembrance of me.

Quest.

What is the inward part, or thing signified by the Sacramental Bread and Wine?

Ans.

The body of Christ broken upon the Cross, by the Bread; and his blood poured out, by the Wine: and as the Bread and Wine are truly taken and received corporally; so verily and indeed is the body and blood of Christ taken and received spiritually of every true faithfull soul in the Lords Supper, if rightly administred.

Joh. 6. 51.

Joh. 6. 56, 63.

1 Cor. 10. 16.

Quest.

What are the benefits whereof we are made partakers by the right receiving of the Lords Supper?

Ans.

Our souls are thereby strengthened with divine grace and refreshed with the sense of God's mercy by the virtue of Christs body and blood spiritually received, even as our bodies are strengthened and refreshed in the use of common and material bread and wine.

Mat. 11. 28.

Rom. 8. 32.

Phil. 4. 13.

Ephes. 1. 7, 8.

1 Pet. 2. 3.

Eph. 5. 30.

Joh. 6. 55, 56.

Psal. 104. 15.

Quest.

What is required of them that come to the Lords Supper, that they may be made partakers of the benefits thereof?

Ans.

Answ.

1 Cor. 11. 28. To examine themselves, 1. Whether they repent them truly of their former sins, stedfastly purposing to lead a new life. 2. Whether they have a lively faith in the mercies of God through Christ: now the life of faith is obedience or good works; for faith without works is dead. 3. That they have a thankful and devout remembrance of Christs death. 4. That they be in charity with all men: which charity is exercised in giving and forgiving. 1. Giving unto others what their necessities require and our abilities afford. 2. Forgiving others in what they have any way provok'd or injur'd us.

2 Cor. 6. 14. 26. 6.
 Heb. 6. 4, 5, 6.
 Joh. 3. 15, 16, & 6. 25. & 7. 38.
 Jam. 2. 14, 17, 20, 24, 26.
 1 Cor. 11. 24, 25.
 2 Pet. 1. 15.
 Psal. 23. 2, 3.
 Mat. 5. 23, 24.
 1 Tim. 6. 18.
 Heb. 13. 16.
 Mar. 6. 14, 15.
 Ephes. 4. 32.
 Col. 3. 13.

O Holy Jesus, who hast vouchsafed not only to redeem me unto God in thy blood, but also to ordain Sacraments whereby I may not only be engrafted into thee, but also nourished by thy most precious body and blood; O fill my heart with true thankfulness unto thee for such unspeakable mercies: and grant that in the wise and pious use thereof I may grow up into thee in all grace and godliness, to the hopes of a full and immediate enjoyment of thee face to face in glory, blessed Jesus, Saviour and Redeemer. Amen.

Objections

*Objections against the Catechism
answered.*

THere is an old saying, *Where God bath* *Preface.*
his Church, the Devil bath his Chappel :
where God by the ministry of his Church
doth plant his holy and true Religion, there
the Devil endeavours by the ministry of
Hereticks and Schismatics to introduce
false and opposite notions and waies in Do-
ctrine and Worship : Insomuch that there is
no one Article of the Christian Faith but
hath in some ages of the Church been under-
mined by heretical positions.

We must not therefore think it strange
though the whole frame of Religion, so hap-
pily established in this Church, be in all the
parts thereof depraved by factious and ma-
licious spirits ; and that partly to set *up*
themselves, in the advance of their own pri-
vate gifts and endowments, and partly to
palliate their Defection from the Church ;
and their sinful practices in fomenting the
disobedience of others.

Amongst the rest, this *Catechism* of the
Church hath not escaped the traducing
tongues and pens of such malignants, who
have filled the eares and poisoned the hearts
of many with secret suggestions, as if this
first milk of our holy mothers breasts were
neither sincere nor nourishing, but both
weak,

Some Objections against this

weak, defective and sottish, as also impure and tainted : whereas the defects and faults imputed are not in the nourishment, but in the palate; not in the particulars objected, but in the misapprehensions or disaffections of the Objectors.

Object. 1.

And first, 'tis objected against this *Catechism* in general, *That 'tis defective and wanting in the Explication of many necessary Points of Faith, Justification, Sanctification, &c. Election and Reprobation.*

Answer.

Those Doctrines the neglect whereof is objected, are not altogether omitted, but are briefly (according to the nature of a *Catechism*) exprest : And, to speak truly, 'tis not the Omission, but the plain, short and Orthodox expression of them that is the ground of the Exception. And further, where any thing is either more obscurely or more briefly exprest, 'tis the design of the foregoing Paraphrase more fully to explain.

Object. 2.

'Tis secondly objected against the two first Questions in the *Catechism*, viz. *That they are trivial, light and impertinent, to ask, What is your name? and, Who gave you that name? Whereas the Catechist both commonly knows the name of the Catechumenos, and the persons that imposed it also.*

Answer.

As to the first Question, the name of the catechised person is demanded to put him in minde of that *holy Christian Religion* which together with his name he received ; and 2. under his name promised solemnly to maintain,

rain, and cleave unto; called therefore his *Christian name*: so that this first Question is as pertinent and seasonable to make entrance into the Principles of Religion, as if it should be askt, *What Religion do you profess?* wherewith other *Catechisms* begin, without any objection made against them.

As to the second Question, The persons that *gave him this name* are demanded, to bring into his knowledge *when*, by *whose means*, and *after what manner* he became Professor of that *Christian Religion* whereof his name is the badge and cognizance: which is most agreeable to the Practice of the Primitive Church; for, saith *Tertullian*, *Ter. Praesc.*
adv. Hares.
 one of the most ancient Fathers of the Church, prescribing against Hereticks, *We admit none to be entituled to the Scriptures, except he can first shew us of whom and by whom, at what time and after what manner he was admitted into the ark of Christ's Church, and whether he stedfastly hold and maintain those general Principles wherein all Christians do, and ever did, agree, (viz. the Creed, the ten Commandements, the Lord's Prayer, and Doctrine of the Sacraments, which make up the body of our Catechism) otherwise we prescribe against them as strangers who have no right to the Communion of Christ's Church, nor title to his holy Word.*

Against that Expression in answer to the *Object. 3.*
 second Question, *an inheritor of the Kingdom of Heaven*, it is objected that the party
 E baptised,

baptised, though regenerate, is not thereby actually an inheritor, but an heir only, of the Kingdom of Heaven.

Answer.

The baptised Infant being regenerate, is both actually an inheritor of the Kingdom of Heaven, that is, a member of the Kingdom of Grace in this life, as also an heir of the Kingdom of Heaven, that is, of the Kingdom of Glory in the life to come; so that the one word is equally as proper as the other.

Object. 4.

The next and grand Objection is against the use and name of *Godfathers* and *Godmothers*, viz. *That the use is unwarrantable, and the name profane, as being a breach of the third Commandement.*

Answer.

For the use of *Godfathers*, &c. 1. 'Tis enough to satisfy any modest, humble, good Christian, that such is the custome, and hath been constantly the practice of the Universal Church, against which no obedient son of the Church can, without the guilt of Schism, presume to dispute and argue, since Church-customes are of sufficient authority with *S. Paul*, 1 Cor. 11. 16.

Neither 2. is this the Custome of the Roman Church only (which is the cause of this and all other cavils against our Church) nor is it only the custome of the Church of Christ under the Gospel, but also of the Church of God under the Law. For when any of the Children of God's people were to be received into the Covenant by Circumcision (whereunto Baptism now answereth) the

the Infant was presented, and held forth to be circumcised of the Priest, not by the father, but by some choice friend on purpose elected to that sacred office: which is not only affirmed by such as deliver unto us the Hebrew customs, but the uses of such God-fathers is also expressed *Iſa. 8. 2, 3.* upon which Text *Junius* himself observes the use of Godfathers to be derived to us Christians from the like custome amongst the Jews, *8. 2.* the which is also intimated *Luke 1.* from verse 57. to 60.

3. We must either deny children to be admitted into the *Covenant of Grace* by *Baptism* (contrary to our Saviours command*, and to Apostolical tradition^b) or else we must necessarily grant them the benefits of such Christian friends as shall both bring them unto Baptism, and therein both answer and undertake in their stead, who by reason of their tender years, can neither answer nor ingage for themselves. This even in *Civil affairs* is allowed sufficient, that Infants shall act by their Proxies and Guardians; and 'tis deemed just and reasonable, when any person cannot make payment of a debt which is for the present due, that the Creditor be satisfied by sufficient Bondsmen, who ingage with him that he shall pay the debt at such a time when he shall be able and undoubredly God is not less merciful to insufficient debtors then hard-hearted men.

But it is here further objected, *That this*

E 2

duty

*Leo Mode-
na. Good-
wins antiq.
Fan. in Iſa.
8. 2.*
** Mat. 28.
Mar. 10. 14
b Consue-
tudo matris
Ecclesie in
baptizandis
parvulis
nequaquam
pernenda
est, nec
illo modo
superflua
deputanda;
nec omnino
credenda,
nisi Apo-
tolica esse
traditio.
Aug. l. de
Gen. ad lit.
c 29.
Object. 9.*

duty more properly belongs to Parents, to answer and ingage for their children, then to strangers, who perhaps by reason of distance, or for want of opportunity, cannot perform this Obligation.

Answer 1.

But 1. Parents stand obliged already, both by the Laws of God and nature, to teach their children those Christian duties whereunto they are bound in Baptism, and need not any new Obligation hereunto upon the Baptism of their children.

Neither 2. is the engagement of the Parents only sufficient to be taken in so weighty a matter: because,

1. 'Tis from the Parents that their children do derive that *original pollution* from which they are to be washed in the sacred waters of Baptism; in respect whereof Parents in former times have not been admitted so much as to be present at the Baptism of their children. And many persons yet living can remember this custome, that the father when he came with his childe and friends to the Church, stood without at the Church-door whilst his childe was carried into the Church by his friends to be baptised.

2. The Parents also may die before their children come to years of understanding that solemn promise made in their names.

3. Parents also may be ignorant or negligent in performing those duties they owe towards their children in their behalf: or,

4. They may be seduced into *heresie* or *schism*:

schism: whereof there was never more danger, and consequently never more need of Sureties to be taken in this respect; which discovers unto us the *Serpentine subtilty* of that unclean spirit of *Error* and *Division*, and the *pestilential* practices of his Instruments, *Hereticks* and *Schismaticks*, who are now most busie in undermining this prudent way of the Church, when there is the greatest necessity of observing the same.

3. These *Godfathers* cannot be looked on as strangers, as long as they are members of the same Church: and if they perform not the Obligation, yet the Church it self takes care to supply this want by *catechising* all that are baptised, and instructing them in the *vow* of *Baptism*, and so fitting them for *Confirmation*, in which they take the same vow in their own name which in *Baptism* others took in their stead. Answer 2.

Lastly, by the means of this pious and prudent custome of Christ's Church, a *spiritual* kindred amongst Christian neighbours is contracted, and *charity*, which is the *life* of *Christianity*, is maintained and increased.

As for the name of *Godfathers* and *Godmothers*, it cannot be any vain, light or trivial use of the most holy Name of God: since this name is both used in matters of so high concernment, and the use thereof also is significant and proper; more proper then that of *Witnesses* or *Sureties*, if we consider either 1. *The Office* of these persons Answer 3.

whom we rightly call *Godfathers*, which is, first, to offer up unto *God* the party baptised, and to devote him to his service. Secondly, to confess and profess unto *God* Faith, Repentance and Obedience in their names. And thirdly, to become bound unto *God* for their performance hereof when they come to years.

Or 2. if we consider the benefit they receive by Baptism, which is, therein to be made the *Children of God*: in which respect chiefly their Sureties are called *Godfathers*.

Objct. 6. Whereas it is said in the Catechism, I believe in *God the Son, who hath redeemed me and all mankind*: it is objected, *That this doctrine is erroneous, because Christ died only for his Elect and Chosen.*

Answer. But rather this assertion of the Objectors is erroneous, there being nothing more clear
 Joh. 3. 16. in holy Scriptures then this, that *Christ died*
 Heb. 2. 9. *for all men*; and this not only *sufficiently*
 1 Tim. 4. *for all, but intentionally for all*, though not
 10. *effectually for all*; because the greater part
 1 Joh. 2. 2. of mankind through the wickedness of their own wills do frustrate his pious intention, either by not accepting his offers of Grace and Salvation, or not performing the conditions on which these offers are tendred: nor can any thing be more plainly and clearly expressed then is this doctrine in holy Scripture. That it is neither *God's intention nor desire, That any should perish,*
but

but that all should come to repentance, 2 Pet. 3. 9. and that in order hereunto he sent his Son into the world; that whosoever believeth in him might not perish, but have everlasting life, Joh. 3. 15, 16. who is therefore termed the Saviour of the world, Joh. 4. 42. and the Saviour of all men, 1 Tim. 4. 10. and the true light that lighteth every man coming into the world, Joh. 1. 9. And the end of his coming is expressed to be, that the world through him might believe, Joh. 1. 7. and that the world through him might be saved, Joh. 3. 17.

And that the world in these places might not be mistaken for the world of the elect only, the Apostle saith plainly, that Christ is the Saviour of all men, but especially of them that believe, 1 Tim. 4. 10. The Saviour of all men, sufficiently and intentionally: and of them that believe, sufficiently and effectually.

To the same purpose, but more undeniably yet, 1 Joh. 2. 2. He is the propitiation for our sins, and not for ours only, but also for the sins of the whole world: The Apostle foreseeing and confuting that opinion of Christ dying for the elect only, with a [not only, but also] the which also is flatly contradicted, Heb. 2. 9.--- That he might taste death for every man.

Upon these and many more evident Texts of Sacred Writ, we are taught by our Church rightly to believe in God the Son,

who hath redeemed us and all mankind.

Object. 6. In the setting down our Duty towards God as the full meaning of the First Table of the Law, there is nothing mentioned touching the observation of the Sabbath-day in the fourth Commandement injoynd.

Answer. The spiritual meaning of this Law is expressed, which is, *to serve God truly all the daies of our life*, which is that true Christian Sabbath whereof the Jewish Sabbath was a type *: And although the observation of the Lord's day, and other daies devoted to the service of God, be a duty generally injoynd in the fourth Commandement; yet more especially it belongs to the fifth Commandement, as being a *species* of that honour and Obedience which we owe to our spiritual Mother *the Church*.

Object. 7. Whereas it is affirmed in the Catechism, *That children to be baptised do Believe and Repent by their Sureties, who promise and vow in their names, &c.* it is objected, *That no person can Believe or Repent by a Proxie; neither can either Children or Elder Persons be made partakers of the Benefits of Baptism by the Faith of others: but every one becomes accepted and beloved of God by his own, and not by another mans Faith and Repentance.*

Answer. It is no strange or new opinion this, that one person may be made partaker of the benefits of Christ by the faith of others: whereof the example of the Centurions servant,

vant, who was healed by the virtue of his Masters faith, Matth. 8. 10, 13. of the palsie-man healed by the faith of his friends, Mat. 9. 2. and of the daughter of the *Canaanitish* woman healed by the faith of her mother, Matth. 15. 28. are sufficient and evident testimonies. We read also of *Jairus* daughter raised from the dead by the faith of her parents, Luke 8. 50. and of *Lazarus* raised upon the faith of his sister *Martha*, John 11. 26, 27, &c. And being by Baptism spiritually raised up from the dead, it may very well be believed to be done by the virtue of the faith of others. Rom. 6. 4.
Col. 2. 12.

I shall conclude with the saying of an ancient Divine upon this subject: *It is but meet and fit that children, who are polluted with original sin by traduction from the loins of their carnal parents, should be regenerate and healed in Baptism by the faith of their spiritual Parents, or Godfathers.* *Certe dignum est ut qui peccato carnalium parentum polluantur, fide spiritualium*
parentum salventur. Haim. in hom. in die Ascens.

TO

BEing desired in the 2. Edition of the *Catechism*, to adde thereunto a *Morning and Evening Prayer*, I have accordingly annexed several short Prayers for both seasons: conceiving such to be both more usefal and more effectuat then two longer Prayers only:

Because 1. after this manner the Prayers of the Church are formed, whereunto all obedient sons of the Church ought to conform themselves.

2. 'Tis more agreeable to the command of Christ, and to that all-perfect forms of Prayer by him prescribed, *Mat. 6. 9.*

3. Because that Devotion, which is the very life of Prayer, is sooner damped and deaded in the use of one long uninterrupted Prayer, then of many shorter Prayers: the ending of one Prayer, and beginning of another, adding new heat of zeal and Devotion to the Soul.

4. Because young persons, & servants, & all that be under authority and commands of Superiors, may often want time and leisure for the use of a long Prayer, which may occasion the same either to be altogether neglected, or negligently & perfunctorily run over: whereas in such cases some of these shorter Prayers may be omitted, & the more necessary & pertinent ones only used.

PRAYERS

FOR

Morning and Evening,
and for the KING.

2 RAY R 2

100

1000 and 1000

1000 and 1000

Morning Prayers.

In the Name of the Father, and of the Son, and of the Holy Ghost. Amen.

I.

BLessed be the holy and undivided Trinity now and for evermore, and thrice blessed be the great and glorious Majesty of Heaven, who hath preserved me this night past, and brought me safe to the beginning of this day, adding day after day unto my life, and space for repentance unto my days. I laid me down and slept, and rose up again; for thou, Lord, sustainedst me, and madest me dwell in safety. I awaked, and beheld, and lo my sleep was sweet unto me: blessed be thy holy Name therefore, and blessed be that infinite mercy of thine whereby I live, and move, and have my being, and do enjoy all things necessary to maintain this my life and being, through Jesus Christ our Lord. Amen.

II.

I Confess, O Lord, that I am less then the least of all thy mercies; that I am unworthy to lift up mine eyes to heaven, which is the throne of thy Purity, or to tread upon the earth, which is the footstool of thy Majesty: *Have confess the sins of the night past.* for I have sinned against heaven and before thee — Have mercy upon me, O God, after thy great goodness, and according to the multitude of thy mercies do away mine offences: Turn thy face away from my sins, and blot out all my misdoings, for his sake whom thou hast given a sacrifice for the sins of the world, Jesus Christ our Lord. Amen.

III. And

III.

AND here, O Lord, I prostrate my self at the footstool of thy divine Majesty, I humble my self under thy most mighty hand: I repent me exceedingly of all my daily back-slidings from thee; and do again renew that vow and promise made in my Baptism, forsaking the service of the world, the Devil and the flesh: I offer and present unto thee and to thy service my self, my soul and my body, my thoughts and desires, my words and actions, to be this day and every day guided and ordered by thee; humbly beseeching thee to look mercifully upon my infirmities, to turn away from me all those evils of punishment which I by my manifold evils of sin have righteously deserved: And remembering whereof I am made, how frail I am, and how prevalent are my ghostly enemies, I most humbly beseech thee to strengthen me against all the crafts and assaults of the Devil, the world and the flesh, that they never prevail against me, either to draw away my heart from thee, or my actions from the rule of thy most holy Laws; but that I may, according to my promise and bounden duty, keep thy holy will and Commandements, and walk in the same all the daies of my life, through Jesus Christ our Lord. Amen.

IV.

O Holy Jesus, Son of righteousness, who descendedst from the fountain of eternal purity and splendor to enlighten us who sat in darkness and in the shadow of death, cause the bright beams of thy sacred and saving light to shine into my darkned heart, dispel and dissipate thence all those clouds of ignorance, sinfulness and error, which too much infest and infect the same: Make me a Childe of the light and of the day; nor of the night and of darkness: Let the light of thy truth direct me, and the light of thy grace support me, in those sacred paths that lead to light and life everlasting, blessed Saviour and Redeemer Jesu. Amen.

V. O

V.

O Lord our heavenly Father, Almighty and everlasting God, which hast safely brought me to the beginning of this day, defend me in the same by thy most mighty power, and grant that this day I fall into no sin, neither run into any kind of danger, but that all my doings may be ordered by thy governance to doe alwaies that which is righteous in thy sight, through Jesus Christ our Lord. Amen.

VI.

Preserve me, O Lord, this day from any evils of mine, and me from the evils of the day. Let not my daies consume in vanity, nor my years in trouble: but let my condition be ever peaceful and contenting in my self, usefull and beneficial to others, well-pleasing and acceptable unto thee; that when my body shall lie down in the bed of darkness, my Soul may pass into the regions of eternal light, through Jesus Christ our Lord. Amen.

VII.

Prevent me, O Lord, in all my doings with thy most gracious favour, and further me with thy continual help, that in all my works begun, continued, and ended in thee, I may glorifie thy holy name, and finally by thy mercy may obtain everlasting life; through Jesus Christ our Lord. Amen.

In whose most holy name and words, I beseech thee to hear me with all thy faithfull people, saying,

Our Father which art in heaven, hallowed be thy Name, &c.

Particular Prayers to be added according to particular Relations and Conditions.

I. Of Children for their Parents.

Almighty God, the Father of our Lord Jesus Christ, who hast commanded me to honour my father

father and mother, grant me alway to be herein obedient to thy command, and in thee and for thee to be in all respects obedient and dutiful to my Parents. And bless them, O Lord, I beseech thee, with the blessings both of the right hand and of the left; preserve them in the unity of the true faith, and in all holy conversation agreeable thereunto, that they may finde thee propitious and mercifull unto them, loving as a father, tender as a mother in the bowels of thine own dear Son Jesus Christ our Lord. Amen.

II.

Of Scholars for their Schoolmaster or Tutor.

Almighty God, the fountain of all wisdom, grant unto thy servant whom thou hast ordained my Guide and Teacher a sound judgement and right understanding in all things; make him faithful and diligent in the discharge of his Function, and so order all his Instructions and Directions, that I may be thereby enlightened with the knowledge of the truth, directed in the waies of thy Laws and in the works of thy Commandements here, unto the hopes of eternal glory hereafter, through Jesus Christ our Lord. Amen.

III.

Of Servants, for Obedience and Success in their Masters business.

O Lord our Governour, who by thy excellent wisdom hast disposed all things and all persons into several orders and degrees, some to command and some to obey; grant me thy servant grace to be humble, faithful and obedient to such as have the rule and command over me, serving them not with eye-service, as pleasing man, but in singleness and sincerity of heart, as becometh the servant of Christ. And prosper thou, O Lord, all the works of my hands, yea prosper thou my handy-work; and grant that neither through any ignorance, negligence or unfaithfulness of mine, my Master may

may in any thing suffer loss or be damnified ; but that all my undertakings may succeed to thy glory, my masters benefit, and the peace and comfort of my own soul, through Jesus Christ our Lord. Amen.

IV.

Of a Wife for her Husband.

O Eternal God, Creator and Preserver of all mankind, who hast called me into the holy state of Matrimony, bless me therein I beseech thee with the grace of a pure love, loyalty, obedience and complacency to my husband, and bless him with health both of soul and body : make him truly to be, and constantly to continue, thy servant ; a faithful member of thy Church, which is the Spouse of thy Son ; a comfort and support both to me his wife, and all his children, through Jesus Christ our Lord. Amen.

V.

Of a Husband for his Wife.

O Holy Jesus, who hast espoused to thy self a Church without spot or stain, bless thy handmaid my wife, and endue her with the graces of meekness, chastity, innocence, obedience, and all such spiritual ornaments as may render her amiable in thy sight : make her wise as *Rebecca*, loving as *Rachel*, holy as *Hester*, faithful and obedient as *Sarah*, and in all quietness, sobriety and peace to be a follower of holy and godly Matrons, that she may in the end inherit thy everlasting Kingdome, through Jesus Christ our Lord. Amen.

VI.

For every person engag'd to Friends and Benefactors.

O Father of lights, from whom cometh every good and perfect gift, I beseech thee for all my friends and relations whom thou hast made any way instrumental for my good and benefit ; that it might please thee to reward them sevenfold into their bosome, to cause the light of thy countenance to shine upon them : turn

thy face away from their sins and misdeeds, and forget not the good they have done either to me or to any others for thy sake, but let it be remembered to their praise and everlasting joy, through Jesus Christ our Lord. Amen.

Evening Prayers.

*In the Name of the Father, and of the Son,
and of the Holy Ghost.*

BLESSING, and honour, and glory, and power be unto him that sitteth upon the Throne, and to the Lamb for evermore. Thou art worthy, O Lord, to receive glory, and honour, and power, for thou hast created all things, and for thy pleasure they are and were created. Blessed be thy holy name for my Creation, Redemption, Illumination and Sanctification, Protection and Preservation, maintenance and nourishment: more particularly, that thou hast preserved me from all perils and dangers of the day past, wherein many thousands perhaps better then I am have been cut off, and sent to bewail their sins in the bitter sorrows of a sad eternity. And 'tis of thy great mercies, that I also am not consumed, even because thy compassions fail not. Blessed be thy holy Name from this time forth and for evermore. Amen.

II.

BUT I am unworthy, O Lord, to take thy holy Name in my mouth, or that thy praise should come within my polluted lips; for I am a man of defiled lips, of an uncircumcised heart, of unmortified affections, guilty of many irregular and extravagant actions: *Here confess the sins in particular of the day past.* and more particularly I have sinned against thee this day — Enter not into judgment with thy servant, O Lord, for

in

in thy sight no flesh living is righteous. Blessed Lamb of God that takest away the sins of the world, take away mine also who am a notorious offender. Blessed Lamb of God that takest away the sins of the world, have mercy upon me; speak peace to my poor soul, and say unto me, I am thy salvation: and grant that I may ever hereafter serve and please thee in newness of life, living soberly, righteously and godly in this present world, to the glory of thy holy Name. Amen.

III.

O God from whom all holy desires, all good counsels, and all just works do proceed, give unto me thy servant that peace which the world cannot give, and grant that both my heart may be always set to obey thy commandments, and also that by thee I being defended from all my enemies ghostly and bodily, may pass my time in rest and quietness, through the merits of Jesus Christ my Saviour. Amen.

IV.

Lighten my darkness I beseech thee, O Lord, and defend me from all perils and dangers of this night, for the love of thy only Son our Saviour Jesus Christ. Amen.

V.

Preserve me this night from all inward infirmities, outward adversities or accidents that may harm the body; from all sinful thoughts, desires, words, actions, that may assault and defile the soul; from all illusions of the night that may abuse the fancy; from all the spirits and powers of darkness; from thy wrath, and from everlasting death, good Lord, deliver me: and grant me this night such quiet, chaste, innocent sleep and repose, that I may rise on the morrow with a pure heart and a clean body to praise thy blessed Name, and to serve thee with all cheerfulness and gladness of soul all the

daies and nights of my life, through Jesus Christ our Lord. Amen.

Our Father which art in Heaven, hallowed be thy Name, &c.

*A Prayer for all Men, and all Christians, to be used
either morning, or evening, or both.*

ALmighty and everlasting God, which by thy holy Apostle hast taught us to make prayers and supplications, and to give thanks for all men, I most humbly beseech thee to have mercy upon all Jews, Turks, Infidels and Hereticks, calling them all home to the knowledge of thy Grace and faith in thee; that we may be all one fold under Jesus Christ the great Shepheard and Bishop of our souls.

That it may please thee to inspire continually the Universal Church with the spirit of truth, unity and concord, and to grant that all we of these Churches and Kingdomes, and all others that do confess thy holy Name, may agree in the truth of thy holy Word, and live in unity and godly love.

That it may please thee to root out from amongst us all Heresies and errors, all schisms and factions, all bitter envying and divisions, all uncharitableness and licentiousness of opinions and conversation; to rebuke that unclean spirit of contradiction and contention, of pride, stubbornness and disobedience, and whatsoever is contrary to our holy profession, or a stain to the blessed Name of Christ which is called upon us.

That it may please thee to save and defend all Christian Kings, Princes and Governours, to support them against all their enemies, foreign and domestick, and make them all supporters and promoters of truth and peace in Christendom.

That it may please thee more especially to bless and preserve our Gracious Sovereign Lord King *Charles,*
the

the Queen-mother, the Duke of Yorke, and all the rest of the Royal Progeny.

That it may please thee to stop the mouths of all false Prophets, and of all such as prophesie lies and vain things which profit not, and to plant in all Congregations such Pastors only as are Orthodox, learned and holy: and for this end to support, direct and prosper the Reverend Fathers of the Church, and to make up the hedge of Ecclesiastical Discipline and holy Liturgy amongst us.

That it may please thee to give unto all the people of these lands wise and understanding hearts, to distinguish betwixt light and darkness: give them submissive and obedient hearts, and open ears to the true and faithfull Ministers of thy Word; but to shut their ears and harden their hearts against all seducers and deceivers.

That it may please thee to comfort, succour and relieve all them that be in any want, sickness, sorrow, pain, trouble, banishment or imprisonment. O God, make speed to save them; O Lord, make hast to help them, and deliver them out of all their troubles.

That it may please thee to have pity upon all weak and dying persons, and in great mercy receive the souls which thou hast redeemed, returning unto thee.

That it may please thee to forgive all them that have offended, slandered, railed and reviled, or any way wronged me in thought, word or deed: and to those that I have any way injur'd or defrauded, give me grace to make satisfaction to the utmost of my knowledge and ability.

That it may please thee to instruct the ignorant, to correct the refractory, to reduce the erroneous, to strengthen such as do stand, to comfort and help the weak-hearted, to raise up them that fall, and finally to beat down Satan under our feet.

That it may please thee to save and defend all that

are near and dear unto me, whether by friendship, good turns, consanguinity and alliance ; all that remember me in their prayers, or desire my remembrance of them, all the neighbours of this Parish, and members of this family whereof thou hast made me a part : knit all our hearts unto thee, that we may fear thy name, and direct us all in the waies of thy service and of our own salvation, through Jesus Christ our Lord. Amen.

Lord, have mercy upon us.

Christ, have mercy upon us.

Lord, have mercy upon us.

Our Father which art in Heaven, hallowed, &c.

Let thy grace, blessed Jesus, thy love, O heavenly Father, thy sweet and comfortable fellowship, O holy and blessed Spirit, be with us all evermore. Amen.

6 JY 53

A

A Prayer for the King.

GOD the unspeakable Author of the world,
 Creator of men, Governour of Empires,
 and establisher of all Kingdoms, who out of
 the loins of our Father Abraham didst chuse
 a King that became the Saviour of all Kings
 and Nations of the earth, Weles, we beseech
 thee, thy faithfull Seruant, and our dread So-
 vereign Lord, King Charles, with the richest
 blessings of thy Grace. Establish him in the
 Throne of his Kingdom by thy mighty aid
 and protection. Visit him as thou didst visit
 Moses in the Bush, Joshua in the Battell, Gide-
 on in the field, and Samuel in the Temple. Let
 the Dew of thine abundant mercies fall upon
 his head, and gibe him the blessing of David and
 Solomon. We unto him an Helmet of Sal-
 vation against the face of his enemies, and a
 strong Tower of defence in the time of aduer-
 sity. Let his Reigne be prosperous and his days
 many. Let peace, and love, and holiness, let ju-
 stice, and truth, and all Christian vertues flou-
 rish in his time. Let his people serbe him with
 honour and obedience: and let him so duly
 serbe thee here on earth, that he may hereaf-
 ter euerlastingly reign with thee in heauen,
 through Iesus Christ our Lord. Amen.

THE END.

LONDON,

Printed by *J. Flesher*, for
R. Royston, Book-seller
to his most Sacred

MAJESTY.

MDC LXII.

6 JY 53

r

M

to

2

1

10

11

12

13

14

15

16

17

18

19



